

# Hakimon Herald

CHUO UNIVERSITY

No. 46

Tuesday, December 18, 1962

PRICE ¥10

## Kondo Newly Elected Chairman of SSGA

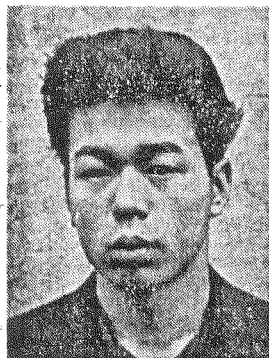
Akio Kondo (junior, Law Dept.) was newly elected chairman of the Day Course Student Self-Government Association on December 5 at the general meeting which was attended by 155 member students.

At the same time, Masaharu Sakogashira (senior, Lit. Dept.) and Toru Yasumatsu (freshman, Law Dept.) were concurrently elected as vice-chairmen, and Masao Horigome (junior, Law Dept.) as secretary general.

Norihisa Kawaguchi (junior, Law Dept.) who was recommended by the Shagakudo group (Socialist Student Federation) was defeated in the chairman's election by Akio Kondo who was generally supported by the Ko-Kai group (Reorganization group). On the other hand, Akira Ito (junior, Law Dept.) and Mitsuaki Kawahara (junior, Law Dept.) lost the vice-chairmanship in the elections.

Meanwhile, elections of the members of the Central Executive Committee were carried out in which leftist groups (Shagakudo, Ko-Kai, Minsei and other groups) gained more than half the votes cast by SSGA and the rest by the Conservative group.

Prior to the elections, four policies for struggle in student movements for the year which were submitted by four groups, Central Executive Committee,



Mr. Kondo

Minsei, Shagakudo and Conservative group were discussed at the general meeting where heated debate ensued among the four groups.

Later two groups of Minsei and Shagakudo withdrew their policies in order to get Central Executive Committee's policy approved against that of the Conservative group.

As a result, Central Executive Committee's policy was passed by majority votes.

## 4,000 Students March Against National Univ. Control Bill

A large-scale demonstration by more than 4,000 Zengakuren students of 23 universities and colleges in Tokyo including some 300 Chuo students was staged in downtown Tokyo on November 30 in opposition to the National University Control Bill.

Prior to the demonstration, four groups of the main and anti-main currents of the Zengakuren, Shagakudo (Socialist Students Federation), Shaseido (Socialist Youngmen Federation), Marudo (Marxist Students Federation) and Zengakuren Reorganization Committee assembled in front of the Yasuda Auditorium of Tokyo University, Bunkyo-ku in protest against the controversial of the National University Control Bill.

After the rally, the four groups of the Zengakuren marched by way of Akasaka-Mitsuke to Hibiya Park.

During the marching demonstration, students exercised varied styles of demonstration such as zigzag, French style and what not.

Just like the case on November 1, the student demonstrators stopped for more than 40 minutes when they arrived in front of the Ministry of Education, completely throwing traffic into confusion.

More than 2,500 riot policemen pushed back the students to Hibiya Park. Five students who allegedly led the demonstration were arrested on charge of violating the traffic law.

These unity movement by the main and anti-main currents of the Zengakuren was the first time since 1960 when the Japan-U.S. Security Treaty was revised.

## Mr. Tanahashi Leaves for Sweden

Mr. Yoshiteru Tanahashi, manager of the Japan's student handball delegation to the first World Student Handball Championships from January 1-7 at Stockholm in Sweden left Tokyo International Airport on Dec. 14 with 15 student players.

The Japanese handball team composed of seven students from the Kansai district and eight students from the Kanto district includes Hiromoto Sakai of Chuo University.

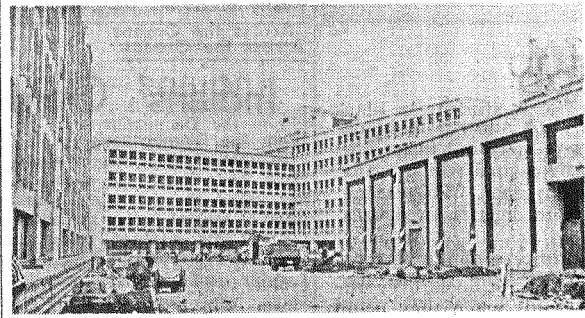
The team is scheduled to play in goodwill games with student players in Sweden, Germany and other countries in Europe.

On the way to Stockholm, they will visit some universities in Hamburg to have friendly games with German students players, and there they are to be trained hard in preparation for the World Championships.

Prior to his departure, Mr. Tanahashi, head of the General Affairs Department of Chuo University, and also the chairman of the Kanto student handball association told the Hakimon Herald that he was pleased to be the first manager of the Japanese delegation and promised to do his best.

He also told that he would visit several European universities to inspect educational facilities and school managements there so as to help Chuo University's development.

## New Building Construction Plans Go Ahead Smoothly



New school buildings of Science-Technology Department at Tomizaka-cho playing ground in Bunkyo-ku.

## Science-Technology Building Completed

Construction work of new school buildings of the Science-Technology Department which started last December 21 at Tomizaka-cho playing ground in Bunkyo-ku has nearly been completed. The construction comprises a part of the plans for the coming celebrations of Chuo University's 80th anniversary.

These modern buildings, a total floor space of 20,000 square meters, will admit more than 4,000 students.

The buildings are divided into three blocs including a laboratory. Two of them called "House 1" and "House 2" respectively are to be used as 25 lecture rooms, and some study rooms for professors of the same department. The two Houses also include 240 research and other rooms.

"House 1" with six stories has many lecture rooms and several perfect experimental equipment. And in the basement, a comfortable cafeteria with a capacity of some 150 persons is located. The roof gardens of House 2 and other buildings are to be used for various purposes.

"House 3" which is to be called an "Experimentation Tower" will house Precision Machine, Electrical Engineering and Civil Engineering Courses of the department, and will be furnished with various experimental equipments by next April at the latest.

According to the school authorities, the newly completed buildings are to be formally handed over to the University by the construction company on December 20. And some of the lecture rooms of new houses can be used for students from coming January.

## Tokyo-Hakone Race

### 14 Runners From Chuo

The 39th annual Kanto Inter-collegiate Marathon Race is due on January 2-3 over the 223.8 kilometers return course between Tokyo and Hakone. 15 universities from the Kanto district are scheduled to take part in the new year event.

The Chuo Track-Field Club announced the entries for the coming race composed of fourteen runners including five who ran in the last race. They are Satsuo Iwashita, Taketsugu Saruwatari, Teruo Nakajima, Kenji Nakamura and Tesseki Inoue.

Middle distance runner Iwashita, record holder of the 1,500 meter run and captain of the Chuo team for the coming race, is stronger than any other racer in speed running.

The sprinter with a long career is expected to display his strength in the second block.

Saruwatari, hero in the last marathon, is one of the Chuo's most hopeful runners, and he will be the first runner.

These two powerful runners are candidates to the Japanese delegation to the 1964 Tokyo Olympic Games.

Nakamura and Nakajima who were picked up for the second time are scheduled to run respectively in the same block that they did last time.

The 19-year-old Inoue who stands only 156 cm. tall and who prefers a road race is expected to show his skill and persevering spirit. Road racer Tetsuo Usui is likely to dash as the anchorman.

In addition, there are three hopeful rookies. They are Gunzo Wakamatsu, Hirokazu Hokuto and Izuho Morooka.

## Chuo Kickers Score 2nd Victory Trouncing Meiji 4-0 in Final Game

The Chuo Soccer team won the second straight victory with a score of 4-0 against the Meiji University eleven in the 36th Kanto Universities Soccer League Tourney held from Oct. 6 to Dec. 1 at the Tokyo Koishikawa Soccer Stadium.

The final game was fought between the Chuo and the Meiji teams which had so far gained same winning points respectively in this tourney.

The players fought to a tie until the first 20 minutes of the first half. But just before

the time was up, GK Kondo (Meiji) flipped LI Mutsuhiko Nomura's (Chuo) centering. RI Koshi Ito (Chuo) then pushed to score a returned ball from his team-mate Moriyuki Enoki (RL).

By getting one point, the Chuo eleven who had missed chance-maker Okamitsu's shooting and RI Ito's heading, continued to lead in the rest of the first half.

The last half was thoroughly played in the Meiji's defensive area by the speedy attack of Chuo's FW kickers. On the other hand, the Meiji eleven could not

break Chuo's strong defensive position after CH Isamu Fuji-kawa was out of the game as a injury.

The good combination among chance maker Nomura, Okamitsu and Yasuyuki Kuwabara (CF) made frequent chances putting the opponent backs into disorder. At the 30 minutes, RI Koshi Ito counted the ball, the second point for Chuo, which was dribbled by LW Okamitsu into the goal.

As the Chuo team was best in condition, the two points were considered safe enough to win the championship. Moreover, point-getter Okamitsu timely added one point watching for a chance in the confused fight near the rival penalty area.

Chuo's overwhelming attack allowed LH Tokutatsu Ogi a free kick, and the strongly kick ball directly was in goal through the blocking line of the Meiji eleven.

Through this league, captain and CH Akio Watanabe and GK Nobuhiro Katakabe showed their skillful techniques in defense play, allowing many chances to FW players.

After the game ended in Chuo's one-sidedly victory with a 4-0 score, Manager Takuya Ono of the eleven, expressing his joy over the second title, told the Herald that his strategy of speedy attack resulted in successful pass-work.



RUSH! ... Chuo kickers attacking the Meiji's goal to give the decisive point to the Chuo.

## Chuo Paddlers Capture 3 Titles

The Chuo table tennis club captured three titles in the team-to-team event, the women's singles and also doubles respectively in the 1962 All Japan Student Table Tennis Championships opened at the Sports Center at Omiya City through November 23 to 25.

In the team-to-team matches, the men's team edged the Kanseigakuin team 8-7 in the finals to bring the fifth victory to Chuo University after an interval of two years.

Chuo's ace player Keiichi Miki and Kiyoshi Tanaka showed their fine and skillful techniques in the final games to bring the decisive points to Chuo University.

Before the Miki's strong smashes from left hand, the paddlers of the Kanseigakuin team could hardly hit back his ball.

The Chuo team had a tough game with the Kanseigakuin

team as the Chuo's four doubles pairs all bowed the dexterous combinations of the opponent pairs.

On the other hand, in the final match of the women's singles, the 1961 student champion Masako Seki trounced her strong rival Yoshida of Senshu University to get the women's single title.

Meanwhile, in the final match of the women's doubles, veteran Masako Seki and hopeful freshman Michiko Yamanaka, Chuo's strongest pair, defeated one-sidedly their team-mate pair, of Masako Tamaki and Haruko Furuyama, to capture the title of women's doubles for the first time.

After the game, skillful and pretty Seki and Yamanaka told the Herald that the final game was a hard one for their because their weak points were well known to by their fellow players.

# Hakumon Herald

Established 1956.

Published monthly during the academic year by the English Speaking Society of Chuo University: 3-9, Surugadai, Kanda, Chiyoda-ku, Tokyo, Japan.

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## EDITORIAL

### Side-Job

"What can I do for you?" A student in black school uniform asks customers politely but in an unaccustomed manner. He pins up a card which reads "Minarisei" (apprentice) on his coat. This scene can be observed here and there in department stores as year-end is drawing near.

Students usually work at this time of the year as shop assistants or messengers, making use of the winter vacation. However we cannot look over the fact that the fall term hardly ends when they begin working. It is quite doubtful whether such is a commendable tendency for students.

As a result of Japan's rapid economic growth in recent years, the life of the people has become rich and their demands for goods has increased remarkably. In accordance with a Japanese custom, one makes it a rule to send a year-end gift to those acquaintances or seniors to whom he feels grateful. The size and the content of the gift vary in accordance with one's depth of thanks and prosperity.

Therefore people rush to department stores and push each other to get their year-end presents. To attend the crowded customers, the stores which suffer from an acute labor shortage at this time of the year employ students as shopmen.

The latter term of school formally terminates on December 24 but before the end of the term, students start "side jobbing" responding to a clever invitation from the stores. Those students satisfy themselves merely thinking that their friends also work at the similar places for money.

Needless to say the role of the students is to study, though it may include various meanings, for instance researching, getting acquainted with others in class rooms as well as outside the school. But by doing side-job, their principle role is quite neglected, which may make in consequence the professors' reluctance to appear before small groups of students. As a result the latter term is gradually and automatically shortened, making the matter worse.

In this sense, the side-job surely disturbs their studies which students should always bear in mind. However, if they insist that they can make up for the loss they suffer from skipping the lessons by side-job, we cannot but admit it.

Generally speaking, the life of students has become considerably comfortable in comparison with that in former days. And their way of thinking toward the side-job itself have changed greatly.

Students who make the side-job can be classified into two groups. One is those who are forced to work to earn their school expenses. The other is those who work to get money merely for trip or to buy something they cannot afford otherwise. Accordingly their attitude toward their work differs inevitably. The former seems to feel more responsible to the work they do while the latter is not like to do so.

It would be most desirable for students to engage exclusively in studying without doing any side-job. But in reality it is almost impossible so long as students and society rely on each other, whether it may be desirable or not.

## News Focus

# State University Faces Turning Point

THE CENTRAL Educational Deliberative Council submitted on October 15 an interim report to the Education Minister on the control of universities. The report included the results of examination on management, administration, establishment, organization and formation of universities and entrance examination system.

The most notable point in the report is, that concerning the establishment of a central appointments body and a veto power for the Education Minister over the appointment of university presidents were deleted.

Prior to the submission of the interim report, the National University Association composed of 72 universities announced its views against June draft on the management and admission of the university. The announcement opposed the Education Minister's obtaining greater powers over the appointment of university presidents.

IN A JUNE DRAFT by the Council concerning the selection of university presidents, it was regulated that if a candidate was obviously to be considered unsuitable, the university should be asked by a central body, to

hold a new election.

On the contrary, in October report, it was revised that the Education Minister "who has over-all responsibility for the establishment and educational administration of national universities," should consider his responsibility to the people and fully exercise prudence in respecting the fundamental principle of the independence of the universities.

There would occur a controversy, if it is to be stipulated that the Education Minister exercise his authority under the pretext of responsibility to the

people. Actually, the Education Minister Masuo Araki, speaking at the Budget Committee of the Diet, was reported to have said, "I theoretically have a veto power on the appointment of university presidents."

As to the selection of a university presidents the June report admits the vote only to professors, but in the October report, it is newly stipulated that if necessary, assistant professors and regular lecturers can also vote. Also, on university president, it stipulates him as "the person with over-all responsibility for university administration" who should settle upon problems concerning management and the administration of the university.

FURTHERMORE, the report emphasizes it desirable for universities to reject the exclusive attitude they are now taking by deepening their relation with nation and society in view of the nature of the universities, in society. In this connection, a clause concerning the relation among universities, "the Nation and Society" is newly added. The clause reveals a plan of establishing public lecture system sponsored by a university, and also defines the relationship between industrial circles and the universities.

The improvement of the university system, which was taken up by the Council, is concerned only with national universities. The mission and responsibility to the society of private universities are as important as national universities.

A UNIVERSITY, a seat of higher learning, has a high responsibility itself and also has a clear responsibility to the society. Therefore, we should definitely recognize the object and character of the university and furthermore, we must reconsider that university's mission is said to be changing with the advance of time.

Serious and rational eyes should be pondered over the problems which have been taken up by the C.E.D.C., not as others' matters but as our own.

### Across the Oceans

## Indians' Opinions on Sino-Indian Dispute

From the Diamondback

In light of the crisis between India and China, the Campus has asked the following questions of several Indian students:

1. If the disputed lands in the Northeast Frontier Area and Ladakh have little economic value, why does China want them? Why is India fighting for them?

2. India has been one of the staunchest supporters for China's admission into the UN. Has this position changed substantially?

3. Will India ultimately resort to a declared war to protest her territory?

Alban deSouza (Bombay):

"Obviously, India is fighting for the land because it is hers.

"Concerning China's entry into the United Nations, I think India will take a more passive stand than before, though her basic position will remain un-

changed.

"I don't know if Nehru has (full scale) war in mind. However, he has declared a state of emergency. This alone seems to indicate the expectancy of something greater."

Name withheld:

"India is fighting for Indian land. China? There are two basic considerations: economic and political.

"Economically, China can no more afford a war than can India. Therefore, China must be motivated by other than economic reasons. I think these reasons are political. Perhaps they are basically expansionist.

"India will continue to support China's admission into the UN. Only upon her admission can China be brought to account for her aggressions.

Debatosh Chakrabarty (Bhagalpur) and Surendra Nath

Tiwari (U.P.):

"There are several reasons why the Chinese are fighting for these barren lands:

"A basic reason is the expansionist principle of Communism: they (the Communists) believe that everyone should be ushered into the fold. The reason China is attacking India before less powerful countries in southeast Asia is because India is the greatest power on the sub-continent. By getting India out of the way, China could then sweep the rest of the (lower) continent with relative ease.

"Another basic reason is to keep the Chinese people from dwelling on internal problems. By centering their energies on an outside problem, their won problems would seem smaller.

"Closely related with this is the fact that the Chinese are comparing the basic failures of the Communist system to the comparative successes of democratic India. Therefore, China must get rid of this image.

"The disputed lands, of course, have no economic value, but they are far from valueless. In fact there is great strategic importance, especially to the Chinese, in these areas. By occupying these high lands, China could then hold a big gun over the whole of southeast Asia.

## Letter to the Editor

### Blood-Selling System

To the Editor

Among the problems which have been taken up on recent newspapers is a blood-selling system.

The other day the Welfare Ministry set up a "blood week" and tried to spread the knowledge about blood and urged donation. This new step is quite welcome but I think such a thing should have been done earlier because the problem of how to stock fresh blood has long existed.

However, people in general seem to be not so interested in it in spite of the campaign and it tells us the difficulty of solving this problem.

The present situation of the system is very loose. At first, most of blood for transfusion depends on sold blood, and that it is a trouble that sellers of blood are mainly people in the slums. Many of them sell their blood to keep their daily life.

As a result, their blood become very bad in quality, and what is worse the washy blood brings dangerous outcomes not only to transfused patients but also to blood-sellers themselves. Furthermore blood-sellers them-

selves look pale and after all they are failing in health. Such being the present situation, blood-selling is now a serious social problem.

Needless to say, both people and the Government should not fail to appreciate the seriousness of the matter. The problem lies in the fact that blood banks are managed mainly by civilians and valuable blood is dealt with by money as if it were some commercial goods.

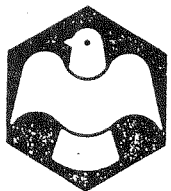
The Government should attempt to abolish such a system in a body. And it is an urgent duty for them to establish some public facilities to take the place of the private blood banks.

Moreover, we should realize this issue thoroughly and should be willing to join blood-donations. To our regret, no concrete measures have so far been taken by the Government. The blood-selling problem is as serious as narcotic and traffic problems.

Let us exert our utmost efforts so that various anxieties brought by blood-selling system may disappear.

Kunihiko Oka  
Sophomore, Commerce Dept.

TRADE



MARK

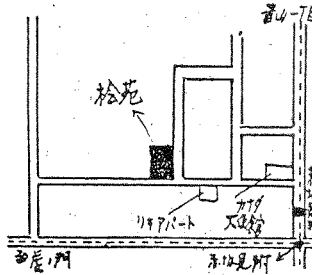
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# Characters of Japanese at Present Age

## Religious Sense

By Hidehiko Hori  
Professor of Toyo University

It is said that Japanese religion or religiosity is earthly. The word "earthly religion" itself seems to be inconsistent and it may be chiefly due to my western-like religious view. However, I think religion must be the things concerned with death or the things after death, namely non-earthly things.

That Japanese religious sense is worldly means Japanese God or Gods have close contact with actual life. Moreover, it was thought that Japanese were descendants of Gods. The God in Christianity transcends the present world, while on the contrary, Japanese Gods live in this world taking the shapes of descendants. Therefore no God like western sphere exists in Japan.

Everybody voices that if we believe in religion, our minds become calm and we can live in this world without getting angry or feeling bitter.

"Religion is good, too" said Yukichi Fukuzawa, the greatest enlightening radical in modern Japan. Such an obscure thought about religion still exists today among politicians, scholars and cultured men. However, the attitude of Japanese people make use of only good points or favorable points of religion for the present life seems to be non-religious.

As you know, Japan is a rare country of syncretism in regard to religion. Sintoism, Confucianism, Buddhism and also Christianity stand indifferently and disorderly one another in this country.

If various religions can give almost the same degree of easiness to the people's mind, it is free that many religions would co-exist. Japanese are likely in favor of this view and such way of thinking of Japanese toward religion can attribute to their



mundanism after all. This is well demonstrated by the fact that any intense mysticism and reasonable atheism have seldom appeared in Japanese views of religion.

Needless to say, the thing which swayed minds of Japanese people upon any decision was the family system or family first principle.

To worship ancestors, a kind of religion and a way of thinking of the Rissho Kosei Kai which is expounding that disease is caused by a curse of ancestor, is the very thought of the family principle.

In Japan, believers of Catholicism are not so many. I think one of the basic causes that Christianity cannot spread widely is due to that family principle. Christianity suggests us to abandon our parents, to disobey our brothers and to go out our home. Christianity takes up a person not in relation with his family but an individual soul before God. These religions do not fit for Japanese people.

If there is to be a religion which penetrates into family life, it would be eventually a kind of religion based on mundane principle.

Jesus Christ tells his disciples distinctly, "There are neither parents nor children in the Heaven and nobody marries". But these precepts embarrass Japanese. Even after the death, man and wife must be man and wife, and parents and children are just the same.

It seems to me that Japanese intend to attain the future life through family principle. But family is the combination of flesh and it is merely an order of present world, namely world of individuals.

After all, religion tied up with family principle is nothing but a principle laying stress upon the present world. And yet, is a religion merely a means to live in peace and happy in this world? If all religions are such a thing, they are, I think, after all a kind of worship of idols.

## Viewpoint of Life

By Hiroshi Hasegawa  
Professor of Commerce Department

Recently, they say that our way of living is entirely changing compared with former days as our life has considerably become comfortable. But what in the world, and how have the life and sense of the people changed? Then, let us look this point from "White Paper of National's Life" published by the Government's Economic Planning Agency.

At first I take up the problems from a viewpoint of consumers life.

People's consumption life is changing both in quality and

quantity. Firstly, westernization of living style—for example, in dietary life the purchasing rates of bread, meal, milk, eggs, etc., and demands for European style furniture are increasing.

Secondly, rationalization of household labor—this is because so-called instant foods like curry and ramen and electric utensils like washing machine have been widely introduced into home.

Thirdly, television sets, pianos, cameras, etc. have spread rapidly and much money are being spent for amusements like trip.

These reforms were brought by 1) increase in income, 2) technical reform, 3) mass consumption, 4) change in sense of life and 5) earnest sales by dealers. Among these, the change in sense of life is especially important.

In pre-war days, people used to save industriously, while after the war, a thought of enjoying their life has been penetrated. Namely, they save in order to educate children, to build a house and particularly to enjoy life.

At the same time, a desire to rationalize their life is becoming stronger. What we call "monthly installment" was formerly thought to be a system for the poor and the rich regarded it as a shameful thing. But nowadays many tend to buy articles by paying "monthly installment". This is because people intend to lead the luxurious life as possible as they can by using the cash they hold. It must be however noted that ideal of life which many Japanese entertain is, apart from the splendid life which the "White Paper" described, nothing but "stability of job and home".

This would be an inevitable consequence the poor are obliged to tread in leading their life under the structure of Japanese capitalism. In this respect Japanese sense of life can be called "stability first principle".

Both in cities and rural communities, many university students want to be salaried men despite that the rank of salaried men in society became lower than that of pre-war days. And asked as to their future life, they unexpectedly hoped to have a house, land of their own and spend their extra money on amusement. From these points, life plans which present stu-

dents hold in mind are rather real and so, dreamless.

Naturally, it is not always bad that sense of life is real. For, methods to better our life are drawn out of real sense of life.

Under the present living situations in Japan, it is often pointed out that contents of life are unbalance. For instance, the rate of spread of television sets and electric washing machine surpasses that of Western Germany and France, while in the fields of dietary life and dwellings it falls behind by far from Western European countries.

Then consumption life of individuals is certainly raising superficially in comparison with that of pre-war days but it is only an exterior progress. Lastly, we should recognize that the way to raise living standard of the people can't be thought regardless of life guarantee of small income earners who are left behind current brilliant reform of life.

To embody it, establishment of the minimum wage system and improvement and perfection of social guarantee system to the whole people are the most important problems. And it is necessary for us to see things in the light of the whole situation. In other words such a sense that "other people's unhappiness or poverty does not quite matter with me so long as I am happy" can't be called a right sense of life. Because, only when progress of life and increase of whole people's happiness are achieved, we can say that the life of Japanese people has advanced.



## Sense of Law

By Nobuo Asakawa  
Professor of Law Department

It is extremely difficult, or almost impossible to translate the word of "giri" into the other languages. Father Candau says, "If put into the French language this will need 17 words. 'Giri' is a promise of what kinds of manners which one must do to others in social life. 'Giri' is not backed by right but more likely than not, by kindness. 'Giri' appears itself, taking manifold shapes between parents and children, man and wife, brothers and sisters, relatives, friends, and superior and inferior.



Generally speaking, this word was originated from the background that a superior demanded loyalty and service to his inferiors. Instead, it is a superior's "giri" that he has some feelings of affection and gratitude toward inferiors.

A Japanese professor once asked a French man, "In your country, is there any habit of presenting something to one's seniors at the year end?" He replied in the negative. "In order to be a lecturer at W University well, do you mean, that you must give the chancellor of W University a year-end pre-

sent?" inquired the French man. "Exactly, they say that doing so is an adequate etiquette in Japan," replied the Japanese professor. He seemed inquiring and puzzled, and then asked, "What on earth happens in your country?" "The chancellor of W University will present me something," he said, "it's no wonder. Because I served for the chancellor of W University for a year. As a result, W University can be beyond measure prosperous. So it is reasonable and natural in France for the chancellor, far richer than I, to send me a gift." This conversation expresses well the difference of senses between Europeans and Japanese. To Europeans and Americans the mysterious and obscure sense of "giri" is beyond their comprehension.

Japanese society is firmly combined by the relations of domestic boss and his followers. What is often strictly said in Japan is a distinction of social status. In Japan there are many words which represent the distinction of social standing. Especially distinctions regarding the Imperial Family is remarkable in expressions—Tenno (Emperor), Kogo (Empress), Kotoishi (Prince), Kotaihi (Princess), Sino (Prince of the blood), and Naishinno (Princess of the blood).

The difference of social position exists obviously even between husband and wife. No other country has given more names to a wife than this country. English can go with "wife" alone, while Japanese must choose from among various number of expressions such as Tsuma, Okugata, Kanai, Kakaa, and what not in accordance with their social ranks.

The distinction continues even when one is off duty. In Western Europe, the individual dignity as a citizen is accepted widely. So once they go out of the office, finishing their tasks, a president, director and mere clerk contact one another as an equal individual and citizen. It is free among them to say, patting each other on the shoulder, "Hello, Mr. So-and-so." Such a thing may be beyond our imagination and in Japan if a clerk says such a thing in the face of his president, he would unfortunately be discharged from his job.

From a legal point of view, our daily life is in relations combined with contracts. The contracts are roughly divided into two; one is attached with social status and the other is not. We are never prevented from buying a cigarette at any tobacconist's or doing business with any bank or obtaining stocks through any securities company. There is no room for "giri" or "ninjo" (humanity) to get into such dealings. In outlying districts with small population, however, matters unable to settle only by right and duties will often take place.

Let us suppose, for example, that there are two tobacconists in a village. A person who used

(All of the articles are originally appeared on The Chuo Hyoron)

## Professor's Profile (34)

### Earnest Researcher

By Takeshi Kawasaki Feature Reporter

Mr. Shintaro Suzuki, French literature professor, who was recently qualified as a member of Japan Art Academy, the most authoritative organization to those who are engaged in studying art in Japan, expressed his joy that he was very pleased to be one of the honorable members and added that he has only been crazy about what he was most interested in.

Indeed, Professor Suzuki has devoted himself to studying the French literature since he was deeply moved by Victor Hugo's "Les Miserables" in his junior high school days.

"I have been grateful that I had many good friends and teachers in my early life", the 67-year-old professor remarked. He owes to these friends and teachers, according to him, what he is today.

"Keep contact with good friends as many as possible and excellent teachers as often as possible", he advised.

Upon graduation from the French literature course of Tokyo Imperial University in 1919, he advanced to the graduate course to study his majoring furthermore. In 1929 he was sent to France for three months by the Minister of Education to study her literature more thoroughly. In 1945 he became a doctor of literature at Tokyo University and was qualified as a professor of Tokyo University in 1945.

After that, he was again dispatched to France and Belgium by Tokyo University for three months in 1954, when he was serving as Dean of the Literature Department of the university.

Now he lectures mainly on the study of Stéphané Mallarme's poems in the French literature course of Chuo University, besides serving as the President

to buy a cigarette at shop A for a long time, begins buying it at shop B. Then proprietor of shop A will no doubt say disagreeable things to him. Under such situation, he comes to feel "giri" for shop A. And the man is obliged to buy reluctantly things at A tobacconist's with a strict sense of duty.

Meanwhile, the most questionable in our country is a legal relation accompanied by social status. Let us think of labor relations in this country.

The legislation views that employee and employer are equal each other and their labor relations are based on their free will.

As the contract of labor relations is formally modern, it is unbelievable for "giri" or "ninjo" to step into them. As it is, it does not in reality hold true. Hardly do we employ a resident maid-servant fixed working hours a day. When a head of the family returns late at night she must open the door, serve a tea and prepare for a bath. Neither employer nor employee has any sense of working hours. We Japanese think it cold-hearted to claim our rights. We have a tendency to avoid claiming rights. This is one of Japanese special sense of law.

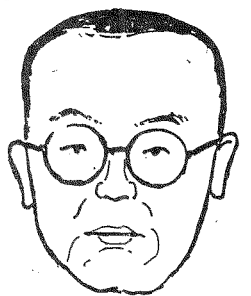
After the war, a democratic constitution came into existence after the Meiji Constitution which centered on the Tenno system had been abolished. However, Japanese feudalistic consciousness toward law rooted deep in our nation, remained unchanged. The form of democracy was superficially well arranged. Nevertheless, the substance of democracy has not grown up satisfactory.

(All of the articles are originally appeared on The Chuo Hyoron)

of the French Literature Studying Society of Japan.

His lectures are very popular among the students. Some of them say, "Professor Suzuki's lectures certainly attract the biggest number of students. Perhaps that is because his consistent and strong passion to the studying is well expressed in the lecture room in the same degree as outside the classroom."

In fact, the pure Tokyoite does not seem to be so aged. This might be because of his always



k.k.

holding such an earnest and enthusiastic attitude to the French literature. His appearance is full of something youthful in spite of his grizzled, shortcut hair. He just looks like a man of forty or fifty.

Asked about his hobby, he replied wearing a happy look on his round face that he feel happiest when he is studying the French literature.

"I have no special hobby other than the study of the French literature," he added.

Professor Suzuki, well known to the world for his study on Stéphané Mallarme's poems, was awarded "The Yomiuri Literature Prize" by "The study of Stéphané Mallarme's Poems," written in 1948.

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# Cambridge University With Glorious History

By A. Contributor

Cambridge University, one of England's oldest and foremost institutions of higher learning, is located at Cambridge, Cambridgeshire. It comprises numerous colleges dating from the thirteenth, fourteenth, fifteenth, and sixteenth centuries.

**History.** From the eleventh century the town of Cambridge has been known as a center of learning because of the monasteries which developed there. As a university Cambridge may be said to have originated about 1200.

By 1226 its chancellor had been recognized by the king and the pope, and a papal bull officially founding the university was issued in 1318. This act, however, merely gave formal sanction to an institution already a century old. The history of the university contains little of note until the fifteenth century, when the institution became a center of orthodoxy largely through the presence of the mendicant religious orders which at that time made Cambridge an important

center of their educational activities.

**Administration.** Cambridge, like all British universities, is a corporate, autonomous institution, controlled by a voluntary society, having its own government, regulating its own finances, and exercising the right to appoint its own staff and to control all university affairs. In no sense is Cambridge a national or state university. In this connection one writer has stated that "the British universities are the creation of the British nation, not of the British state."

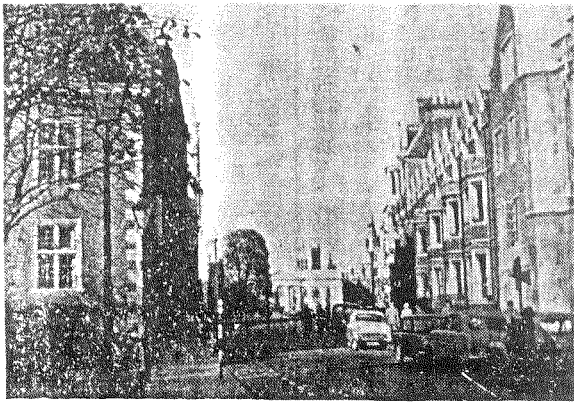
It is true that Cambridge is financially aided by local governing authorities and by the national treasury, but such aid does not infringe upon the autonomy of the institution. The governing bodies of Cambridge have always been the resident bodies; in other words, the faculty controls the entire life of the university. Moreover, each college within the university is autonomous. The Cambridge colleges the small, averaging about 270 students each. The central university unit, however, has expanded in more recent years, particularly in science. Cambridge is a residential and tutorial university. The faculty consists of approximately 300 members, and

the student enrollment is usually about 5,000.

**Curriculum and Facilities.** The curriculum for the university as a whole is broad and modern, placing strong emphasis upon philosophy, science, ancient and modern languages, and mathematics, and giving increasing recognition to the importance of engineering, agriculture, medicine, and law. History and psychology, likewise, have well-developed departments.

The scientific laboratories include the famous Cavendish Laboratory for physical research; the chemical laboratory; the laboratories in engineering, psychology, physiology, biochemistry, and biophysics; and the pathological laboratory. There are several museums, among them an archaeological and an ethnological museum, and the Fitzwilliam Museum. The Molteno Institute of Animal Parasitology, the Captain Scott Polar Research Institute, and the solar physics observatory are notable university units. Two theological seminaries also are included within the university.

The Cambridge library of more than 1,000,000 volumes is distributed among the many colleges. It dates from the early part of the fifteenth century. There are many notable collections in theology, law, the classics, topography, and medicine. More than 10,000 manuscripts are catalogued, among them the



University town of Cambridge in quiet atmosphere.

## Club Introduction

### The Strong, Thy Name is Woman Chuo Sorority

Recently, the women's activities in society are very remarkable. So, it cannot be said any longer that "Frailty! Thy name is Woman!" In Chuo University, "Not the weak" tends to increase in number year by year reflecting that phenomenon.

Some of them form the sorority. It has a long tradition providing its members with a feeling of pride. The sorority members stress that they entered the university and joined the sorority in order not only to receive higher education but also to find out their own life by themselves.

"To set the chief purpose of life, we must cultivate our ability more and more," a charming member says.

But how? About this, the beauties of the sorority explain that the sorority with over twenty members is one of the research clubs. The sorority has now another name plate, "The Women's Problem Research Club."

The main activity of the club is to study the various women's problems at the seminars twice a week, according to the club members. "We study the women's problems not only to deepen our knowledge but also to cultivate our abilities," members of the club declares.

In Japan, says a charming member, women's status in society is lower than that of men. After the end of the Pacific war, old Japan with imperialistic idea has changed into new Japan with democratic thought.

However, she continues,

though there is a fine article in the Japanese Constitution which regulates the quality of both sexes before the law and there exist many outstanding activities made by women in society, there are still many discriminative treatments against women in the present Japanese society. "So," another member of the club says, "we are studying the women's problems so that we may contribute to raise women's status in society."

On the other hand, there are some who doubt their activities among the boy students of the university. These people say that the club was founded in 1948 as a rest-room for female students in the university, and ask "are there any changes to this?" Thus the character of the club is not clear, they say.

"But," a beauty of the club refuses knitting her brows, "the situation has changed at present. What they say is due to the lack of understandings to the club."

The sorority is now planning to set movements calling to the university authorities for the reform of the school's facilities for coeds. It is true that the present facilities for coeds is very poor. Members of the sorority regret that there are no facilities for the coeds in the campus.

"Even a dressing-room, we have not", a member complains. "This is a problem not only of the sorority but of all female students in Chuo University", she stresses.

In the Surugadai campus, there are about 200 coeds, ac-

cording to her. "But," she says with grief, "at present the activities of the coeds are unsystematic." In order to appeal strongly to the school authorities for the improvement of the coeds' facilities, female students, especially those who are not taking part in any club activities, should join the sorority, the members urge.

At present, however, the sorority has its troubles in its body, says a member of the club. One of the troubles is that it is very difficult to practice smoothly the daily activities of the club because two other clubs share one room, she declares.

Another trouble is the small budget, she says. "We are discontented with the small budget. For, the small budget means the lack of understanding to the club", she says.

The members of the club, however, are doing their best in the club activities in spite of such bad conditions, poor facilities, small budget and so on.

"If we tackle the difficult situations with solidarity, nothing, we believe, cannot be accomplished and as the results, the sorority will be the place where all female students in Chuo University can enjoy the useful and joyful college life", members of the sorority finally concludes.

## On The SCREEN

### L' Eclipse

Japan Herald Pictures

By Hironao Nishioka

Feature Reporter



Vittoria (left) is with Piero (right) but she still feels lonely.

The film "L'Eclipse" whose theme song is now popular in Japan depicts so to speak "absence of love" which has been so often discussed by movie critics as Michelangelo Antonioni's insistence.

The works of director Michelangelo Antonioni like "Il Grido", "L'avventura", "La Notte" are very highly appreciated and this film wins a prize in Cannes Movie Festival this year. The producers are Robert Akimu and Leimon Akimu famous for their works "Notre-Dame de Paris" and "Plein Soleil".

The actor is handsome Alain Delon and the actress is Monica Vitti who acted in "L'Avventura" and "La Notte".

The film starts with a few-minute silent scenes in which Vittoria (Monica Vitti) gets tired of the love with her fiancé Riccardo (Francisco Rabal) and parts from him. She can't understand why she gets reluctant to marry him, but it's only clear that she can't love him with all her passion.

Paying no heed to Riccardo's love, she tries to make a trip, to have a spree, etc. to divert her feeling but these trials do not satisfy her.

Meanwhile her mother is devoting herself to investment. She often goes to the stock

market to see her mother and meets there a young stock broker Piero (Alain Delon).

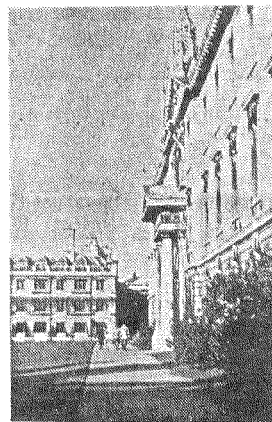
When a serious slump in stocks breaks out, Vittoria goes to the market to see her mother, and is moved by Piero who is making efforts desperately to check damages.

Both Vittoria and Piero want each other but they feel their ways of thinking are quite different. When his stolen car drops into the lake, Vittoria firstly fears about the death of the car robber, while Piero counts the loss he suffers. In spite of such a difference, there is something which draws each mind. They promise to see every day.

In the final scene, the film shows passage of a day in Rome peacefully. These scenes suggest they would probably meet every day but in near future she may also part from him because of her weariness of love.

After the film is over, we are obliged to think if love is so vacant. As most Antonioni's works are so, it seems also in this film that the problem remains rather in both persons' future life.

This black and white film is scheduled to be released on 19<sup>th</sup> of this month at New Toho Theatre. Screening time is about two hours.



Classical campus of Kings' College, Cambridge University is consisted of more than twenty colleges.

Codex Bezae of the four Gospels and the Acts. Trinity College alone has more than 100,000 volumes and 2,000 manuscripts, including the Capell Collection of Shakespearean literature, German theology, and philosophy. Clare College owns the Pepsian collection and Peterhouse has a unique collection of manuscript music. Semitic literature is featured in the Queen's College library, and St. John's has large numbers of early printed books on English history.

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